THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 51.—VOL. VI. LEXINGTON, KY. WEDNESDAY, JUNE 30. 1830. WHOLE NO. 311.

SLAVERY.

[*From the Kentucky Reporter.*]

HINTS ON SLAVERY.

NO. 6.

I am not putting forward any novel or evtravagant opinions. If it is admitted *that a man cannot by any possibility be born a slave;* if it is allowed *that all men are by nature free*—all I have argued for, follows of necessity. Who will deny that principle? It is asserted as the very first self-evident principle in the Declaration of our Independence, and is the foundation principle of that immortal instrument. It is reiterated in express terms in nine of the American constitutions. It is a sentiment consecrated to our country, coeval with its national existence, and illustrated and enforced by the proudest monuments in its history. Has any American constitution denied it? When truly interpreted, I deny that any has. That our own has not, it has been my effort in these papers to show. If any one will prove that I have misrepresented the constitution of Kentucky, he will establish at the same moment that that instrument has asserted what is not true in fact—that it has upheld what is indefensible in reasoning—that it has established what is fatal in practice—that it is inadequate to the exigencies of society—and should on these accounts be amended with all convenient despatch. Let those who oppose a convention reflect before they drive from them, those who have held many opinions in common with them.

The time and manner of exercising the power which I think I have clearly shown to reside in our State Legislature, is certainly a very delicate question. The *extent* of its exercises will probably present only a single, and that a very plain question. If any thing is ever done, it will be undertaken with the direct intent, and as part of a plan for eradicating slavery from the State altogether. It would be useless to set out with any other object: and the warmest supporters of such a measure would scarcely find any sufficient reason to lend their aid to measures which should propose partial or temporary expedients. When the work is begun, it will begin at the root, and make root and branch work of the whole matter. When to begin and how to begin are the questions of difficulty, which require wisdom and experience in our rulers, and a general acquaintance with the subject, and great mutual forbearance among our people. I will not at this time discuss these questions. They may no doubt be safely left to the disposal of those whose particular duty and interest it will finally become to settle them. Nor will they be without the light of more than one example, in the history of our sister republics, of a people successfully and peacefully achieving just such an amelioration in the condition of society, as they would aim at. To the practical good sense of my fellow citizens, I freely submit them for decision.

There are however one or two points slightly touched or only hinted at in what I have said, which may have an influence on the opinions of some persons, to which I wish more particularly to direct attention. Some are of opinion that an attempt to devise a plan for the future gradual extinguishment of slavery, would greatly diminish the wealth and resources of the Commonwealth; others fear the serious depopulation of the State; while others predict still greater evils from the vast accumulation of liberated negroes. It must be apparent that all these forebodings have no better foundation than this assumption—that whatever scheme shall be ultimately adopted will be wholly ineffectual to compass its own ends. Such an assumption is contradicted by the known character of our people, and by the experience of others on this subject. Such fears are moreover in opposition to well established facts, and to all just reasoning.

It may be safely asserted that if a fair and reasonable plan was adopted on this subject, when the period should arrive for its final accomplishment, there would be more free white persons in this State, than the united black and white races would have amounted to at the same time if nothing had been done in the matter. Emigration from a state has rarely produced any sensible diminution in its population. Could any man tell by statistical tables, out of what European nations the thirty or forty millions of Europeans and their progeny now on these American continents, emigrated in the last three centuries? Their population has augmented in defiance of the most bloody wars, as rapidly as in former periods, and yet here are perhaps forty millions of their race withdrawn in three centuries! Can any man take our national census and tell where the million of whites, who now people Ohio came from in the last forty years? Almost the whole population of the valley of the Mississippi has been withdrawn in fifty years from the other portions of this Union, and yet those other portions have continued to augment rapidly and steadily. Indeed it is a very singular fact, and one that shows in a strong point of view the utter groundlessness of the opinions I am now combatting, that those States along the Atlantic from which the fewest emigrants have gone, have added the smallest ratio of increase to their former numbers. There are those who scatter and yet increase, as we know from holy writ; and here may be found an illustration of taking from those who have not, even that they seem to have, and emptying it into the laps of those already overflowing with abundance. So singularly clear is the principle I am stating, that hardly one example can be found of a nation locating the permanent seat of its empire in the native land of its inhabitants. Every people of which we have any account, has been a nation of emigrants; some by peaceful acquisition of unoccupied regions—some by purchase—most by the power of their victorious bands. Driven out by the wants of too dense a population—fleeing from the various calamities by which every region has at some period been visited—persecuted children of God—oppressed disciples of liberty—the love of gold and the still more unappeasable lust of conquest—every feeling in short that has operated to make men wanderers and all nations colonists.

Withdraw any reasonable amount of population from a settled country, and in an astonishingly short period the increased vigor of production, stimulated by the greater facilities of subsistence, and its increased comfort, will fill up the space. Nor does it stop here. A vessel launched into the ocean will make its shock be felt in the agitations of the waves to a long distance from the shore. A heavy body in its descent along an inclined plane acquires a velocity so continually augmented that it will ascend to a great height the adjacent hill. And so it is with nature in all her operations. The principle of production once set in operation with a vigor beyond its common energy will not suddenly be arrested when it has reached the former boundary; but by violent contests with the barriers which surround and depress it, must gradually find its impassable limits. The population of the United States increases about double as fast as that of most European nations, and more than three times as fast as the Asiatic nations with whose condition we are acquainted.

Nor on the other hand is any thing to be apprehended from a source which is made the ground of a contrary objection. If the white race will so speedily supply any vacancy created by the transportation of slaves by their owners, or the voluntary removal of free negroes—why may we not dread the equally rapid increase of free negroes themselves? This depends on other principles and is equally clear. It would not be possible to adopt any gradual system of emancipation of the blacks, which at its completion would leave as many free negroes as there were slaves when it began. Nay I doubt not the longer the system would be in operation the greater would be the difference between the number of slaves at its origin and free negroes at its close. The free negroes being found perpetually to decrease in number. The direct tendency of any system on this subject, is to diminish the black race, whether bond or free, and substitute it with a free white race, superior in all respects. That has been the uniform result wherever the experiment has been made on a race, with which the prejudices of society prevented it from amalgating; as is clearly established by the examples of several of the most prosperous States of this Union. Let me illustrate: Say that a law were passed, providing that all the children of female slaves who shall be born in this Commonwealth after the year 1825 should be free at 21 years of age; all so born after 1840 should be free at 16 years of age; and all so born after 1856 should be free at birth. Let us see how it would operate. All slaves now alive would continue slaves for life; in regard to all born after that period and before 1856, there would be a qualified and limited slavery. The effect would be that all negro children born after 1835 would be less valuable to those who owned their mothers. Therefore much fewer would be born, and of those born much fewer would be raised than now. In consequence of the value attached to slaves now, they are well fed and clothed, carefully attended in sickness, well provided for in infancy, and though roughly yet bountifully nurtured. In consequence a healthy negro woman will have twelve or fifteen children, the most of whom will grow up, and many live in health and vigor to seventy years and upwards. This all happens of course out of pure humanity; which, however, rarely extends itself to the suffering families of whites in the neighborhood of the better fed and better clad slaves. But let that pass. Let slaves be no longer considered valuable as hereditary estate, and such a change in the whole theory and practice of owners will take place, that the female will give birth to only three or four puny children, not half of whom will be raised; and exposure, casualty, and feebler constitutions will cut off the survivors at half their former age. If we add to these the number that would be sold out of the State by owners who would not choose to retain them and abide the system, and the increased number that would probably be emancipated before the time, and it is hardly saying too much to assert, that those who would actually go free under any plan that might be adopted, would constitute a very small fraction (perhaps not a twentieth part) of the number of slaves at its origin.

During this process, the race of poor and laboring whites, receiving that just protection, aid and encouragement of which they have been so long deprived, *and which our humanity has so long lavished on the blacks*, and no longer forced to emigrate to avoid the hardships and mortifications incident to their condition in a land of slaves, would find in the increased employment, more comfortable living, and greater respectability of their condition, (each operating as a bounty on production) every indispensable ingredient in individual prosperity. Let us suppose that these changes are taking place in a gradually improving state of society, and there could no longer be any doubt that our State must under such auspices, reach a very high degree of wealth, power and cultivation.

B.

HINTS ON SLAVERY.

NO 7.

It is useless to argue a *priori* when experience has placed a proposition beyond dispute.—Such is unquestionably the case in relation to the increase of free negroes by ordinary generation. They are less prolific than the whites, and less so than the slaves of their own race. It needs must be so. A very corrupt population cannot possibly be a prolific one. To say that free negroes are the most abandoned of our population, is equivalent to saying that they increase more tardily than any other. Such is the uniform fact in all the States. Although twelve States have liberated their slaves, or never tolerated slavery, the free negroes now in the United States amount to only about one in sixty of the whole population; while the slaves are as one in 8 of our whole population, although only twelve States tolerate slavery. Nature will not allow us to be tormented by the vices, and afflicted at the same time by the rapid accumulation, of a race so worthless. It is always the case with a degraded caste if left to its own efforts. It seems to hang on society in a sort of loose and disconnected way, which a steady effort will always throw off. History is full of curious facts illustrative of this subject, the most extraordinary of which, perhaps, relate to the race of beings called Bohemians, Egyptians, Gypsies, and by various other appellations, who inundated Europe like a flight of locusts, and disappeared, leaving to this hour no certain knowledge of the country whence they migrated, or the end to which they come.

In the 1st. vol. of the Memoirs of the French Royal Academy of Medicine, there is a paper contributed by M. Villerme, from which the following facts are drawn. In the 1st arrondisment of Paris, with a population of 50,000 souls, and paying taxes on property to the amount of six millions of francs, the entire mortality, as appears from official returns, was in a given year 1 in every 41 of the inhabitants. In the 12th arrondisement of the same city, with a population of seventy thousand souls, and paying taxes on property to the amount of two millions and a half of francs, the entire mortality in the same year was one in every twenty four of the inhabitants. In some of the wealthy departments, such as Calvados, Orne and Sarthe, the deaths are only one out of fifty of the inhabitants in ordinary years. In the wealthy departments, only one infant in five dies under one year old; in the poorest, one in three. In one year there were taken into the hospitals of Paris about 1600 seamstresses sick, of whom two in sixteen died; about 800 journeymen shoemakers, of whom two in fifteen died; about 1300 dog-shearers, boot-blacks, door-keepers, beggars, &c. of whom one in four died. From which it appears: that by greater mortality among the children—by worse tending in sickness—by more numerous and violent diseases—and by greater average mortality, the poor increase much more slowly than those who are better provided for; and this even among persons of the same race, and under the same government and laws. Let them be of different races, one degraded and the other cherished—under different conditions of society, and with different hopes and motives, and we can well imagine the rapidity with which one will grow upon the other.

We must take man as we find him. Though we have neither the right nor the disposition to exterminate any race that God has created—neither are we called on, by any artificial condition of things to stimulate the productiveness of one that is degraded, in an unusual degree. The lessons of experience may be sometimes painful, though full of instruction.

It may be said that the slaveholder would not partake in the prosperity which most persons admit would be augmented by the removal of our slaves; and that he would find in the general welfare no adequate compensation for his own ruin. I am not able to see the injury to the slave-owner likely to arise out of any reasonable project for abolishing slavery in this State. Say some such plan were adopted as that I have heretofore alluded to. Every slave we own would be secured to us as we now enjoy them, for the same period—their lives. That will, no doubt, be as long as we could enjoy any thing in this world; for scarcely any owner outlives the average lifetime of his slaves. Even beyond this, a period of some years in advance would be given, during which all who are born would be slaves also for life. Thus far then, or during our lives and their's, no difference would be produced in our situations. We might still retain them and enjoy their labor; or sell them and enjoy their value; or liberate them, at our pleasure. Slave labor is even now so little valuable in this State, that many persons whose interests or attachments retain them here, locate their slaves in the lower country, and employ them in the culture of more valuable staples. We should have 20 or 30 years to look about us before any injury could accrue to us; and if we should finally resolve to remove, we should have half of this large and beautiful empire, out of which to select a resting place, amid a people like ourselves in their language, religion, laws and institutions of society. Added to all this, we should have this consolation, and it must be a lofty one, that our brethren who differed from us in this great plan of operations, are honestly laboring after the grandeur of a Commonwealth dear to us all, and that their labors are of a character, which, whether practicable or not, needs must command our fervent benedictions.

That estate which for a period of twenty or thirty years a man may enjoy without stint of waste, or any after accountability, is, for all practical purposes, equal to an estate forever. If we add to this the right during those twenty or thirty years to dispose of the estate and retain the proceeds forever, it is idle to talk about a larger or more entire interest. There can be no force therefore, in those argumeuts which would bring the children, born or expected, of slave-owners, into this discussion, as a class of persons to be impoverished in the progress of such plans. I suppose that slaves are not the kind of property by which even those who own them would prefer to enrich their children. And surely twenty years are amply sufficient to enable us to commute one estate for another. Our laws of descent give a different turn to all such reflections. Few persons own slaves whose ancestors belonged to their's. Wealth rarely remains three generations in a right line of descent. This fact should cut up at once all selfish interests from our hearts, and make us look, in the settlement of all general questions, only to the common interests of mankind, amid the great mass of whom, our children, or at the farthest, our grandchildren, must take the denunciation against our first parents, which has been perpetuated upon nine-tenths of his race, "in the sweat of thy face shalt thou eat bread."

There is an idea which has pressed most heavily on my mind, that I will suggest, before closing a discussion which has grown to such an unexpected length.—Men will not always remain slaves. No kindness can soothe the spirit of a slave. No ignorance, however abject, can obliterate the indelible stamp of nature, whereby she decreed man free. No cruelty of bondage, however rigorous, can suppress forever the deep yearnings after freedom. No blighting of deferred and crushed hopes will so root them from the heart, that when the sun shines and the showers fall, they will not rise up from their resting place and flourish. The stern Spartan took the dagger and the cord. With what avail? The wiser Roman, as he freed his slave, against whom no barrier was raised in the difference of complexion, allowed him to aspire to most of the rights and dignities of citizenship, and all the privileges of private friendship. Yet the annals of the empire show that this was hardly an alleviation of the calamity. The slaves of the Jews, the remnant of the conquered nations of the land, for a long course of ages were by turns their victorious masters, and menial servants. Here is no doubtful experience. History sheds on this subject a broad and steady light, and sheds it one unchanging lesson. Domestic slavery cannot exist forever. It cannot exist long quiet and unbroken, in any condition of society, or under any form of government. It may terminate in various ways: but terminate it must. It may end in revolution; bear witness San Domingo. The Greek and the Egyptian took other methods, effective each if fully acted out, and differing only in the manner of atrocity. It may end in amalgamation—a base, spurious, degraded mixture, hardly the least revolting method of the three. Or it may be brought to a close by gradually supplanting the slaves with a free and more congenial race, in some such manner as I have attempted to illustrate. It is an American scheme, matured and fully executed in several of our most prosperous States. That it is effectual, let their examples tell: that it is wise, let the relative conditions of New-York and Virginia answer; that it is humane, if by humane we mean that which augments the sum of human happiness, let him declare, who living among freemen, owns and governs slaves.

I have endeavored to look at this subject merely as a political speculation, relinquishing every advantage which might have been derived from other and most cogent aspects. If those who agree with me, think that in doing this I have failed of doing justice to our cause, I appeal to their candor when I say, that if failing in every point, I shall have pointed the way in which some abler hand may vindicate the constitutional power for which I contend, I shall have achieved more for this cause, which I contend is that of my country's glory, than many who have preceded me. To those who differ with me, on the other hand, I have given the best pledge of the depth of my convictions of our common interest and duty, by presenting such views only as they will admit are legitimate, and canvassing the matter in that aspect only, on which they have been taught to repose as impregnable.

B.

RELIGIOUS.

From the New-York Observer.

NEW PLAN FOR HOME MISSIONS.

At a large meeting of ministers and laymen, held in the session room of the Tenth Presbyterian Church of Philadelphia, May 29, 1830, the Rev. Drs. Skinner, W. A. M'Dowell, and Beecher, and the Rev. Messrs. B. H. Rice, Fraser, and J. T. Hamilton, were appointed a committee to prepare a report *on the practicability and importance of enlarging Home Missionary operations.* The meeting was adjourned to the evening of June 1st, when the committee made the following report, which was unanimously adopted and ordered to be signed by the Chairman and Secretary of the meeting, and published under the direction of the committee.

That it is God's purpose to convert the world; that the church is his chosen instrument for accomplishing this purpose; that the church must accomplish it by missionary operations; and that the period of its accomplishment is fast approaching; are things most surely believed among us. If our nation should be completely evangelized, the conversion of the world would follow, perhaps speedily, and no nation under heaven presents a field so white to the harvest; or that with equal ease may, by the divine blessing, be entirely subjected to Christ's dominion. The recent resolutions of the American Bible Society, to leave no family in the country destitute of the Bible, and of the American Sunday School Union, to establish, as far as practicable, a Sunday School in every destitute place of the valley of the Mississippi, within two years of the time of their adoption; and the wondrous success of effort in accomplishing the former of these resolutions; and the manifest readiness of Christians to encounter whatever expense and labor may be requisite for the accomplishment of the latter; are an incitement to missionary enterprize to which it will be no common iniquity in the churches not to yield. While not less, but a thousand fold more zeal is demanded in support of foreign missions, than has yet been discovered amongst us, the call at this moment seems exceedingly urgent, for greatly multiplied exertions in the Home Missionary field. The last few years have been marked by a very rapid increase of labors and successes in this field, but what has been done is manifestly as nothing, compared to what remains to be done. A minute examination of the spiritual state of our country would overwhelm every mind which feels the love of Christ and of souls, with heaviness and sorrow; and how would this result be augmented by recollecting the vast disproportion between the ratio of the increase in our population, and that of the increase of the number and efficiency of the ministry. Something more must be done—a vast deal more—and done quickly, or our land, the hope of the world, will become as the land of darkness and the shadow of death.

Hitherto our missionaries have been, with few exceptions, young men just licensed or ordained; and of late years, the plan in respect to them has been, to assign them a place, and require them to confine their labors to it, that if practicable a church might be there established. This doubtless is wise, and agreeable to apostolic precedent; but the exigence of our wide desolations is not and cannot be fully met, by this arrangement. While the number of our missionaries increases so slowly, and the people are multiplying at the rate of more than 1,000 a day, and are already, to so vast an extent, unevangelized, what remains but a fearful looking for of national infidelity and ruin, if some additional means of extending the Gospel be not soon adopted? It cannot be doubted that the means of evangelizing this whole land, are in the possession of the American churches. What God requires to be done, by his blessing and help can be done. There surely is a way, and it is not undiscoverable.

The spirit of missions is the spirit of the Christian ministry. The permanence of evangelical institutions demands settled pastors in local churches; but may ministers of Christ cease to be missionaries when they become pastors? Has the commission to go into all the world and preach the Gospel to every creature, and disciple all nations, been taken away from them; and another commission to preach almost exclusively within the limits of a few miles, been substituted in its place? Are settled pastors exempt from the desire, or the obligation to preach Christ where he has not been named? Or should they esteem it a criminal aspiring to endeavor to some extent, to build not on another man's foundation? Can a pastor by a contract with a congregation, divest himself entirely of the authority he has received from Christ to go abroad into the highways and hedges of the world, with the messages of salvation? Or should a church suppose, that in the settlement of a pastor they obtain an exclusive right to all his time and services; or that he would be unjust to them in sometimes preaching to others? *What should hinder a vast amount of missionary labor from being performed by settled pastors?* Why should they not divide the land into circuits, and go alone, or as Christ sent out the first preachers, two and two together, far and near, up and down, through all quarters, preaching as they go, and again as they return over the same courses; and thus keep the word of God continually sounding throughout the length and breadth of the country? Is this impossible? Could not the Congregational and Presbyterian churches, without injury to themselves and almost without expense, spare their 2,200 settled pastors two months in the year to perform missionary work among their destitute countrymen? Could they not readily contribute thus much a year to the cause of missions, in addition to what they are now giving to it. In this way they would give annually to that cause, without much inconvenience, more than 360 years of missionary labor. And does not the law of benevolence oblige them in this case? Is it consistent with that law that one part of the land should be fed to the full, while other parts are perishing by a famine of the bread of life?

The advantages of this plan are scarcely problematical. It would, with the highest probability abundantly compensate the temporary privations of established churches, by promoting the health and lengthening the days of their pastors, who in so many instances are prematurely and irrecoverably exhausted, by sedentary studies, the unhealthiness of cities in the summer, and the incessant urgency of parochial necessities and avocations. In respect to the city pastors, it would be peculiarly auspicious, as it would form the happiest of all connections between the city and the country; throwing out the powerful influence of the city upon the country, and bringing back, as a blest remuneration, a powerful influence from the country upon the city. It would tend to increase in pastors the missionary spirit, and enlarge their hearts with sympathy for those who are perishing for lack of vision, and in every way advance their spirituality, and their general usefulness; and thus their people would probably derive more benefit from their ministrations in ten, than formerly in twelve months. It would tend also, to foster the spirit of missions, in the churches, by leading them to reflect on the vast importance of the missionary work, and exciting new desires and prayers for the success of that work, especially as prosecuted by their own pastors. It would have the same tendency farther, by means of the information which their pastors would bring them, of things which they would see and hear with their own eyes and ears, concerning the waste places of the land, and the practicability of speedily repairing them. It would probably begin soon to make the impression on the churches, an impression which they should soon receive, that the work of missions is the great work of God, in advancing which, every Christian hand and heart on earth should be engaged. It would tend to produce a vital and efficient sympathy between the old and the new churches; and *a unity of spirit and interest among Christians in every part of the country*, which would speedily put to silence and to flight, that now shameless infidelity, which threatens to destroy the nation; (See John xvii. 23.) and would be the brighest harbinger of the millennium.

The churches during the absence of their pastors might receive some assistance from Presbyterial supplies; or in the want of such aid as the Presbyteries might furnish, the gifts and graces of the Sessions might be put in requisition; by the increase of whose activity, the churches might be blessed, beyond all they would lose by the short absences of their pastors; or at a small expense, they might employ, if not for peculiar reasons inexpedient, young candidates, to their mutual advantage.

On the details of the plan the Committee forbear to remark. Whether the pastors should connect themselves with a Missionary Board, or go at their own discretion and under no special responsibility, perhaps circumstances, should decide. They close their report by offering to the consideration of the meeting, the following resolutions.

1. *Resolved*, That while it is recommended to our Missionary Societies, to keep steadily in view, the permanent establishment of gospel ordinances, the plan of circuit preaching is regarded, as well adapted to the situation of destitute settlements; with two preachers, when they can be procured, to a circuit; who shall preach the Gospel, institute Sabbath Schools and Bible classes, visit families, hold prayer meetings, distribute Tracts, and do whatever else may be important, in evangelizing the whole community.

2. *Resolved*, That in view of the extended destitution of our country, it is regarded by this meeting as the sacred duty of settled pastors, as often as practicable, to submit themselves to the direction of Missionary Boards, or otherwise to engage in preaching the Gospel to the destitute in such missionary tours, as circumstances may enable them to perform. And that it is also the duty of the churches to allow and encourage their pastors thus to serve the cause of Christ.

Signed by order of the meeting,

JOHN M'DOWELL, *Chairman.*

JOHN C. YOUNG, *Secretary.*

LETTER FROM COLONY NEE.

The following is an extract of a letter from Colony Nee, the celebrated revival preacher in France, to the Rev. Dr. Ely, Stated Clerk of the General Assembly. Mr. Nee gratefully acknowledges the receipt of a donation of 250 francs from Dr. Ely, and the Rev. Dr. Rice, of Virginia.—*N. Y. Obs.*

Dearly Beloved Brethren—We love you in our adorable Saviour, with a tender and cordial affection. We rejoice to learn that his name is exalted by your means, and among your fellow citizens. We praise him for the progress which the Gospel has made in your happy country. We beseech him to bless the design which you have formed under the influence of his Spirit, of supplying with a Bible every family in the United States within the period of two years. His word will not remain unfruitful. It will produce, sooner or later, all the effects for which it has been sent. Our duty, moreover, is to disperse it with confidence, with prayer to the Lord that he would by his Spirit give understanding to all those who may receive it; to the end that they may thence draw, together with the knowledge of their misery and ruin, that of the salvation which is by faith in Jesus Christ, and which alone can convert sinners, and render them acceptable to God in his well beloved Son, and thoroughly furnished unto all gobd works. Wherever these great truths of the Bible are received and professed, they will be evinced by zeal, and love and life. Of this we enjoy the blessed experience in Europe, as you do in America. I am persuaded, dear brethren, as you are yourselves, that if every minister proclaimed these truths with fidelity from the pulpit, and from house to house, we should witness the same revivals which occurred in apostolic times. Let us then pray our glorious Saviour to cause these blessed days to dawn again upon his church. He favors us even now by making us witnesses of the great things which he has wrought in the world by his Spirit and his word. Blessed are our eyes, to see the things of which we hear. You will, I doubt not, hear with gratitude that the Lord continues his work in my parish, and in many other parts of this great kingdom. There are at this time in France nearly fifty ministers who preach Christ and him crucified, who is always to the Jews a stumbling block, and to the Greeks foolishness; but to those who are called, the power of God. Sunday Schools are instituted in various churches, and we hope that after your example, Bible classes will also be introduced amongst us. Your Christian and fraternal correspondence, in this respect, as well as in others, has been highly beneficial to us.

TEMPERANCE RESOLUTIONS.

The committee appointed to prepare a minute expressive of the views of the General Assembly of the Presbyterian Church on the subject of Temperance, reported the following resolutions, which were adopted at their late session in Philadelphia, viz: [*Ib.*

1. *Resolved*, That this Assembly considers itself called upon to make a public acknowledgement of the goodness of God, for the unparalleled success with which he has crowned the efforts of those who are actively concerned in the promotion of temperance.

2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan adopted by the American Temperance Society.

3. That the Assembly feels bound to repeat its former recommendation to the ministers, elders and members of the churches under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of furthering the cause of temperance.

4. That this Assembly earnestly recommends to all persons for whose spiritual interests it is bound to consult, that they favor the formation of Temperance Societies, on the plan of entire abstinence.

5. That while the Assembly would by no means encroach upon the rights of private judgment, they cannot but express their very deep regret that any members of the church of Christ should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus, as far as their influence extends, counteract the efforts now making for the promotion of temperance.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The following resolutions respecting the Board of Education, were adopted by the General Assembly at their late session.

Resolved, That the General Assembly rejoice greatly in the increasing attention which is paid to, and in the growing interest taking in the cause of education in various parts of our church, and earnestly recommend to all those Presbyteries and congregations which have not already organized Societies in this or some other form, the adoption of the plan proposed by the Board of Education in the present report.

Resolved, That in view of the great and increasing deficiency of well qualified ministers of the gospel in our own and in foreign lands; and the increasing demand, on the part of Foreign and Domestic Missionary and other Societies for more laborers, the General Assembly would avail themselves of this and every other opportunity affectionately to call to this momentous subject the attention of all such congregations and Presbyteries as have not yet adopted systematic and efficient plans of co-operation in this great and good work.

While the Assembly would thus commend its own Board of Education to the churches under their care, yet as many of our churches have already united their efforts with other Education Societies, therefore, resolved, that the churches and Presbyteries should be left to their own unbiassed and deliberate choice of the particular channel through which their charities shall be given in aid of this great department of benevolence.

MISSIONS OF THE AMERICAN BOARD.

From the Missionary Herald for June.

CEYLON MISSION.

The following table shows the state of the free schools in October last.

	Schools.	Boys.	Girls.	Total.
Batticotta,	13	560	73	633
Tillipally,	26	925	154	1,079
Oodooville,	18	665	103	768
Manepy,	13	217	132	349
Panditeripo,	14	Dr. Scudder being absent, the number of children is not known exactly.		

The number of boys in the free schools at Panditeripo, in July 1829, was 300, and of girls 105. This would make the whole number of boys in all the free schools 2,667, and the whole number of girls 567—total 3,234.

At the time just mentioned, the seminary contained 77 students, of whom 22 were members of the church. The number of pupils in the Female Central School at Oodooville was 33, of whom seven were church members. The whole number of native members of the mission church, at that time resident at the stations and in actual communion, was 93. Seven had died, five had been excommunicated, and about fifteen had either removed to other places, or were under discipline; so that the number of natives, who had been received into the church, is not far from 120. The Tract Society of the district had advanced as far as the fourteenth number of its tracts, most of which are original, and composed with particular reference to the character of the native population. The American mission had distributed about 25,000 copies in the year ending July, 1829.

PROTESTANT CHURCH IN BUENOS AYRES.

The Buenos Ayres Packet, of April 10th, received at this office, contains an account of the ceremonies attending the laying of the "British Parliament Chapel," in that city, on the 5th of the same month. The act of placing the stone was performed by His Majesty's Charge d'Affaires, Woodbine Parish, Esq. at the same time pronouncing.—"In the name of the Father, the Son, and the Holy Ghost, one God, blessed forever, I lay this foundation-stone of the Protestant Chapel of the British residents of Buenos Ayres, to be commonly called and known as the British Chapel of St. John." The chaplain, Rev. John Armstrong, then proceeded: "Oh Father Almighty, through whose aid we have commenced this work of piety, we bless thee that we have lived to this day. Oh prosper the work to its conclusion, and grant that so many of us as thy providence may preserve, to witness its solemn opening and dedication, may join together in heart and in spirit, in praising thy mercy, and in supplicating thy favor to this house evermore; through Jesus Christ our Lord Amen." This we believe, is the first Protestant house of worship, ever commenced in Spanish America.—*N. Y. Obs.*

"WHO SLEW ALL THESE?"

About twenty years ago, Mr. and Mrs. ———, decent and respectable people, removed with a family of children from the country to a neighboring town, where they purchased a small house and lot, and lived very comfortably. Their family, however, increasing to five boys, they removed to the shore, the town being situated on a river, and in addition to their former means of obtaining a living, erected a sign and provided "entertainment," as it is called, for those who chose to call. They were temperate people, accounted honest, and sent their children to the most respectable school in the place. In a short time it was observable that they too frequently partook of the "entertainment" provided for their customers; the habit of daily measuring the poison to others, induced them to taste for themselves, and their house was not as respectable as formerly, restraints were removed, and although they were not drunkards, they bore evidently the first symptoms of the working of the deadly drug, which they fearlessly handled. If at that time the temperance reformation had commenced, they might have been timely warned of their danger, and saved from that ruin, which is surely connected with a free use of ardent spirit. Their children who used to be clad with garments which denoted a mother's industry, soon began to bear marks of neglect, and were by degrees withdrawn from the school; their parents because of *hard times*, not being able to support them there;—they consequently lounged about, became acquainted with the customers at the bar and learned their evil habits, especially that of drinking.

The deadly venom appeared to spread with more than common rapidity in the veins of that wretched couple, and they were shortly incapable of keeping even the wretched, disgraceful establishment, which had been the means of working their ruin.

They had commenced it to become rich, but at the end of a few years it had reduced them to poverty, wretched indeed. They had lost their respectability, their honesty, and their property, which was mortgaged for rum; their children had become vagabonds, and their house a receptacle of vice. Of all their five sons not one escaped the infection; they and their miserable parents wallowed in the mire together.

In consequence of the dreadful excess to which she had abandoned herself, the imagination of Mrs. ———, became disordered, and conjured up horrible visions. She fancied herself bound with a belt of brass, to which was attached a chain held by the Great Enemy of souls, (who had indeed enchained her with this the most dire and effectual of all his spells.) She would cross the room with the rapidity of lightening, screaming that he was winding up the chain, and she *must go*, she *could not* stop. She was afraid to pass her own threshold, and fancied she heard unearthly voices, and saw spirits black and hideous all around her—"there they sit," she would say "J. M." (mentioning the name of all her children,) "there they sit grinning at me and telling me I sent them to Hell; they are on the beams and in the corners, and wherever I go."* Her husband had made himself literally a beast; his appearance was scarcely human; bloated, discoloured, tottering, uttering curses and sometimes threatening her life. Her constitution after a while gave way, and she sunk in death, snoring out the few last days of her existence in a state of stupor, covered with rags and filth. Her husband had so steeped every feeling of humanity, that he seemed very little affected by her death, and to one who reminded him of their former respectability, and spoke of the wretched state to which they were reduced, urging him powerfully over the dead body of the self-murdered wife, *now* to desist; replied stupidly, that there is an *eleventh hour*. Four or five years have elapsed, and he is still in the same state of beastly degradation literally living or rather *existing* upon rum—his property entirely gone, and he occasionally earning a few cents, with which to purchase the deadly drug, which is consuming his vitals, and rendering him stupid and dead to every motive that can be urged for reformation.

Two of the sons of this unhappy man have gone down to the chambers of death in an awful manner. Another in an affray occasioned by intoxication, received such an injury in the head that his intellect has suffered, and he is subject to fits of partial derangement. The other two are drunkards; one lost to all sense of shame, without reputation or desire for any. The circumstances attending the death of one of these young men were extraordinary. He had become subject to fits in consequence of his intemperate life, and his wife following the same course, they were obliged to give up keeping a public house, and he maintained himself by fishing. He frequently stopped colored people and others who were advertised as runaways, and obtained a reward for returning them to their masters. He was brutally cruel in his treatment of all who thus fell into his hands, and on one occasion, having apprehended a young colored man on a suspicion of being a runaway, he abused him, and confined him a night in his house. The man declared the name of his master and that he had permission to go from home. He however determined on returning him, hoping to obtain a reward. The next morning he and one of his companions, took him in a small fishing boat to his master, who confirmed the man's story and sent them away disappointed. The wind died away when they were a short distance from the shore, and they cast anchor to wait for the tide. It was a cold day in February; they had no fire, but the sun shining upon them they seated themselves at each end of the boat in silence. The attention of his companion was directed towards him by the sound of a heavy plunge; and he saw him just falling over the side of the boat into the water. He ran forwards, but too late to save him:—there was no struggle, no scream, but he sank like lead into the mighty waters; he sank to the bottom as a stone, and the water scarcely heaved over him. He must have fallen in a fit. His affrighted companion, returned as quickly as he could and the following day search was made for his body; it was found swollen and disfigured, and laid in the grave.

His brother, the youngest of the five, had not reached his twentieth year, but had given himself up to the influence of the vice which has proved the destruction of his family, until he also was subject to fits. Not many months ago, he was seized with one, being then intoxicated; he was recovered by the standers by, and crawled to a small sloop lying partly on the shore for repairs—he laid himself down there, and was found ten minutes afterwards *dead*, with his head partly under water. It was supposed that another fit had seized him, and that in his struggle he had fallen and suffocated.

This is a melancholy history, but a true one. Many circumstances rendering it more striking are suppressed, as some of the parties are living. The old man, but a short time ago, was warned again, and the question put to him, "What are the benefits of this practice?" 'It *fattens grave-yards*,' he replied with a distorted countenance and a horrid laugh.

Yes, such are the dire results of intemperance; and of intemperance not born with one, but brought on by a temperate use of ardent spirit. These facts are well known. They are published with the hope of their proving a restraint to some one, who trusting in the strength of principle, may occasionally taste this destructive poison.

"Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent and stingeth like an adder."—*Pittsburgh Herald.*

The writer of this has often witnessed her desperate struggles, and has seen her when a gleam of reason came over her mind, weep in bitterness over her ruin and misery; and has heard her confessions of deeds of villainly committed under her roof; and has heard also her solemn vow to refrain from that which wrought all this misery and sin; and had seen her—"seek it yet again." And every argument which religion can offer, was set before her, and she felt or appeared to feel their force—and resolved:—but the deadly wave seemed to have retired to gather new force, and again swept over her, and prostrated her lower than 'the beasts that perish.' There can be no more effectual barrier against the voice of conscience, the powerful cords of natural affection, and the strivings of the Blessed Spirit of God.

HOW TO BUY A FARM.

A farmer in Connecticut, who has occupied the same farm, on lease, for about thirty years past, was lately complaining that he had been able to lay up nothing, from thirty years labour. A neighboring storekeeper offered to explain him the reason; and proceeded as follows: "During the thirty years that you have been on that farm, I have been trading in this store; and the distilled spirits I have sold you, with the interest of the money, would have made you owner of the farm you hire." On examination of the books of the store-keeper, his assertion was found correct. The farm was worth five thousand dollars!—*Philanthropist and Investigator.*

From the Southern Religious Telegraph.

WITHHOLDING THE SCRIPTURES FROM THE PEOPLE.

Romanists deny that it is a principle of their church to withhold the scriptures from the common people: They say that she expressly permits them to be read. We have already seen what is the order of the council of Trent as to this point—and we leave every intelligent mind to the proper construction upon it: We grant that the church of Rome *permits* the reading of the scriptures—but it is only to those who are so firmly grounded in the Romish faith as to be in no danger of having their confidence in her dogmas at all shaken. But out of their own mouths we will condemn them: The church of Rome *permits* the Bible to be read!—pray—what does *permitting* imply—but the power of *forbidding?* Who is this that undertakes to *permit* God to speak to his creatures!—God in great mercy beheld our race in ruin—he pitied us in our fallen state, and made provision for our restoration to his favor and to happiness—he sends to us the tidings of this great salvation—he reveals to us the terms of reconciliation. It is a matter of eternal life and of eternal death. Hell yawns to receive us—Christ has died to redeem us—we must believe or perish. The offended king speaks pardon and peace—the majesty of Heaven commands—"give ear O earth"—"give ear all ye inhabitants of the world," and who is this that steps forward *and gives permission* to the "Earth" and "all the inhabitants of the world" to hear what the mighty God would say!—Jehovah commands "give ear O my people"—but who is this that interferes and gives *permission* to the Almighty—the Omnicient God, to speak to his creatures—who permits him to speak to those only who are in no danger of being injured or led astray by his communications.—Impious presumption—high handed rebellion against the Sovereign of the Universe.

Will papists deny that their church claims the privilege of *permitting* the common people to read the Bible? Will they deny that she claims the *right to forbid their* reading it? This is what we charge upon them—and if this be not a principle of their church, I call upon them to say what is a principle of their church?—what constitutes a principle—if infallible decrees do not?—If they deny that their church claims any such privilege or any such right,—let them explain the import of the order of the council of Trent, of the 4th rule of the Expurgatory Index, and of the addition by Clement—and let them explain the bull of Pope Pius VII, issued in 1816; enforcing the order of the council of Trent, prohibiting the Bible to be read by all. This principle of the Romish church has been well compared to a case where a Sovereign, some of whose subjects are in a state of rebellion, issues a proclamation of pardon on condition of submitting and returning to him. And the magistrates of the riotous town assemble to consult as to the propriety of publishing that proclamation to the rebel citizens. Now does not every one see that even if they agreed to publish it—their act of consultation and formal agreement to publish the proclamation, would be putting their authority on an equal footing with that of the Sovereign!—who does not see that such conduct would be presumption and rebellion!

If the church of Rome does not prohibit the promiscuous reading of the Bible—how does it come that so many of their writers have so formally and so gravely defended the propriety of such a prohibition!—Is it not a notorious fact that the controversy with the most of Romish writers on this subject, has not been about the fact of prohibition, but about the propriety of it?

If the Church of Rome has so much regard to the people's right to read the Scriptures, how does it come that there was no vulgar translation in use when Wickliffe arose! and why did his translation excite such great commotion in the church, and bring down upon him the vengeance of Popes and Councils?

OFFICE OF THE COLONIZATION SOCIETY.

June 15th, 1830.

To the Clergy and Congregations of all denominations of Christians throughout the United States.

The Managers of the American Colonization Society, deeply impressed with the magnitude and importance of the cause in which they are engaged—believing that the contributions to support it have hitherto been extremely small when compared with its merits, and that this is to be attributed principally, if not solely, to the want of full and correct information among the People of the United States, in regard to the design, history, advancement, and prospects of the Society, feel impelled by a sense of duty to solicit the Clergy and Congregations of every name, seriously to consider, on the approaching Fourth of July, the claims of their Institution.

During the present year, the Anniversary of our National Independence will occur on the Sabbath, and, consequently, the minds of the whole religious community will, on that occasion, be moved with gratitude to the Supreme Deliverer of our Nation, and feel bound to consider how they may most acceptably fulfil the obligations which his merciful interpositions and unequalled favors have imposed upon them. Can they hesitate to decide, that a concern for these within our own borders who do not, and who cannot, while amongst us, enjoy our privileges and blessings, nor feel the inspiration of our hopes, will be most approved by the Almighty, and tend most effectually to secure to us His protection and favour! Can they doubt that, of all human beings, the Children of Africa present themselves, on this occasion, before the American People with the most valid claims upon their compassion and their charity! In every quarter of the country are seen unequivocal indications of a growing attachment and liberality to the scheme of African Colonization, and should the Clergy, universally, determine to bring this cause, on the next Fourth of July, before their People, and solicit for it their patronage, they will act, the Managers are confident, in accordance with the judgment, and in compliance with the wishes of the Nation.

The principles of the Colonization Society are, the Managers trust, too generally and too well understood, to render necessary any attempt to defend them in this short address. On the unexceptionable ground assumed by the Society, the candid, the liberal, the religious of every State and section of the country, may be expected to unite, without jealously and without apprehension.

It is not in the power of the Managers to present, in this address, even a brief summary of the benefits to be expected from the establishment of colonies of the free people of color on the African coast. If to relieve our country from a class injurious to the public welfare, because destitute of motives for industry and enterprise and distinction; if, by changing the circumstances of this class, to elevate its character, and confer upon it the most precious social and political blessings; if, to suppress the slave trade, and to plant upon the shores which it has darkened and cursed, the seeds of knowledge, of civilization, and religion; if, to found in Africa a Christian Republic, which, in the march of its increasing population, shall put to flight superstition, and break off the shackles of Mahomedan cruelty, and bear the laws of God, the lights of science, and the ensign of freedom over a continent scourged and desolated by oppression, where humanity pants for deliverance, and nature sickens for the waters of life; if these are worthy objects, the society which now makes its appeal, is deserving both of individual and national aid.

The condition and prospects of the Colony of Liberia afford the best reasons for encouragement and confidence in the work which now commands the efforts of this Society and implores the assistance of the American public. At Cape Montserado, a well-ordered community of 1600 persons, advancing in improvement, and already exerting a salutary influence upon the native tribes, sharing in the offices of Government, and emulous to excel in the acquisition of intelligence and wealth and respectability, extending their commercial intercourse, and exciting the wonder and esteem of foreigners, stands like a Christian Temple on the confines of Heathenism, founded by the hands of the Free, and consecrated by the prayers of the pious, —an evidence to the world, that the territories of the destroyer are invaded, and that Africa shall see the light and submit to the dominion of the Son of God.

The Managers trust, then, that this appeal will not be made in vain to their countrymen, and especially that it will not be disregarded by the ministers and churches of our Lord Jesus Christ.

If the common sentiments of humanity do not stir us up to action for the relief of our wretched brethren; if patriotism does not excite us to advance the true interests of our country, by removing from it an evil crushing her energies and blighting her prospects; if no spirit of honorable pride urges us, by conferring on those whose destinies seem entrusted to our care, the blessings which we enjoy, to secure more illustrious distinction for our benevolence than we have acquired by our liberty, still the Managers trust that their cause will not want favor with the disciples of Him who has taught us that all men are the objects of his mercy, and that none are too degraded to rejoice at the sound, and to feel the reviving spirit and the holy influences, of his Gospel. If the glorious dead ever look complacently upon human affairs, could the world present to them a sight so gratifying as this great and happy nation coming forward, animated by one spirit, on the anniversary of that day memorable and sacred as the birth day of our National Independence, not to triumph because happy itself, but to confer happiness upon others, and by deeds more admirable, because more disinterested, than those which achieved our liberty; to proclaim, so that all mankind should hear, *freedom is the friend of virtue, the parent of noble actions.*

R. R. GURLEY, *Secretary.*

COMMUNICATION.

For the Western Luminary.

Remarks occasioned by the Pastoral Letter of the West-Lexington Presbytery.

NO. II.

OF INSTALLATION AND CHURCH GOVERNMENT.

I concur with the committee as to the importance of having the regular and stated ministry of the word. As well may we expect the body to be healthy and vigorous without food, as the soul to grow in grace and knowledge without the means of grace. "It has pleased God by the foolishness of preaching to save them that believe."—It is also right that preachers should be paid for their services: "that the laborer is worthy of his hire," is a principle of common justice. But I am not sure that "the ceremony of installation" is so indispensable, either to the *permanency* of the connection between preacher and people, or to the usefulness of ministerial labors. No installed preacher in Kentucky has been so *permanently* connected with his church, as the committee have been with their's. Messrs. Stewart and Marshall have been more than twenty years, and Doct. Bythe more than thirty years, the stated supply in their respective congregations. I have seen the connection between several installed ministers and their churches dissolved after subsisting but a few years.

The gospel has been preached with great success by ministers who were not installed, and I do not see how "the ceremony of installation" can impart any efficiency or validity to the ministrations of a preacher. That the parties cannot be "bound to the faithful discharge of their mutual obligations and duties," without it, is by no means certain. In installation the parties publicly and solemnly undertake to do that which they had before promised to do. I had supposed that a promise to pay a sum of money, or perform a certain service for a valuable consideration, was binding, although it might not have been made in a meeting house, in the presence of a congregation.

The committee say, that, "objections are honestly made to the form of a call and installation prescribed by the Book of discipline, but upon mistaken principles." I believe if a call be in the words of the form of government, it is objectionable on correct principles. In Scotland where every parish is a corporation, or in societies which have permanent funds, the form is very proper; but in this country, where each person who signs a call is *legally bound* in his individual capacity, the obligation is such that no prudent man would knowingly enter into it.

But I rejoice that the committee are disposed to give to the Form of Government, a fair and liberal construction; and permit ministers and churches to make their bargains in a way to do justice to all concerned.

In making contracts the consent of two parties is necessary; a church may call, but the minister may not hear. I have thought that the difficulty of settling preachers has been somewhat increased by Presbyteries departing from what I consider scriptural and presbyterial order in ordaining ministers. Probationers are licensed that the churches may form a judgment of their talents, and when any one shall have preached so much to the satisfaction of any congregation that the people are willing to elect him for their pastor, it is then the duty of Presbytery to ordain him. But when a Licentiate shall have preached a considerable time and his services do not appear to be edifying to the churches, Presbytery may recall his license. I do not know of more conclusive evidence to prove that the services of a Licentiate do not edify the churches, than the *fact* that no church is willing to take him for their minister. At any rate, if his ordination depended on his election by a church, he would look for some church that was willing to take him, and accept their call. I know the Form of Government very properly provides for the ordination of "Evangelists to preach the Gospel, administer sealing ordinances, and organize churches in frontier and destitute settlements." But where has been *one* of the many Evangelists ordained by our Presbytery who has done this. They have remained among us; and have been permitted to take seats in our church courts, and participate in the government of the church. It is to be feared that in many cases both the Presbytery and the candidate knew full well, when the ordination took place, that no "frontier and destitute settlement" would be benefitted by the transaction.

But has *any minister*, who is unconnected with a particular congregation, a right to participate in the government of the church? I think he has no such right, and to permit him to do so "is contrary to the very spirit of the republican principle upon which the Presbyterian Church is organized."

Ordination confers the power to preach the gospel, and administer the ordinances. An election by the people confers the power to govern. When an ordained minister is elected by the members of a church to be their preacher and he accepts, he thereby is entitled to govern in this church, during the time for which he is elected, whether for one year, or an indefinite period; and he becomes a member of the Presbytery, as the standing representative of that church. The session have also the right to choose one from among the Elders, to represent their church in conjunction with their minister. The general Assembly of the Presbyterian Church represents in one body "all the particular churches of this denomination" in the United States. Presbyteries and Synods are composed of "the Overseers and other rulers of particular churches."

"The church being divided into many separate congregations *these need mutual counsel and assistance* in order to preserve soundness of doctrine, &c.; hence arise the importance of Presbyterial and Synodical assemblies." It being impracticable for *all the members* of those separate congregations to meet in those assemblies, they therefore send their representatives. These I understand to be "the republican principles upon which the Presbyterian church is organized," and they are agreeable to the word of God and our confession of Faith.

Our Bishops are Bishops of particular churches,—we have no *Diocesans*, who have authority to govern *all* the churches in the bounds of a Synod or Presbytery, when it is not pretended that they have the right to govern in any *one* church.

If our ministers were not permitted to exercise government without being connected with a church, it might not be so difficult to settle a preacher, and we would be secured from that misrule, which always attends a usurpation of power.

May we all see clearly the path of our duty, and walk in it.

These numbers are not intended to apply exclusively to West Lexington Presbytery.

PHILO.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 30, 1830.

TO SUBSCRIBERS.

This number brings us to the close of another year of the publication of the Luminary. We had intended to have made up the number, which was omitted in January, but have found no time to do it. The much larger quantity of matter which we have this year furnished our readers than heretofore, we hope will be regarded by them as some compensation for the deficient number.

At the commencement of this volume of the paper, changes in the form of it were adopted, and considerable expense incurred in procuring editorial assistance in order to render the paper more valuable and acceptable to our patrons. At first the experiment appeared rather discouraging, but we have reason to believe that the paper has been rising in the estimation of its constant readers, and that they consider it very materially improved. We have certainly made unusual efforts and sacrifices to increase its value and add to its usefulness. If in any thing we have misjudged in conducting it, we hope our intentions and good wishes for the benefit of our readers and for the advancement of truth and the cause of vital religion will be rightly appreciated. We feel our situation to be peculiarly responsible. If our paper be properly conducted it may with the blessing of God be an instrument of great good to the church, to the community, and to the families, into which it is introduced. We have the satisfaction to believe that it has been both interesting and profitable to our readers. If so, we hope they will continue to it their patronage and use their exertions to extend its circulation among their friends and acquaintances. We respectfully solicit them to endeavour to procure subscribers at this time, as the next number will commence a new year. To those who are in the habit of reading a religious newspaper, it is unnecessary to enumerate the many advantages to be derived from the perusal of such a publication. Let them persuade their friends to participate with them in the profit and delight of reading such a work. May not every one, who procures one subscriber feel that he has done something to extend the knowledge of what God is doing in the world to advance the Redeemer's kingdom? Does not every paper, as it arrives weekly in a family, come as a messenger of good things, proclaiming the triumphs of Immanuel, and by precept and the force of example persuade others to come up to the help of the Lord against the mighty. Let those then, who delight in the prosperity of Zion and in the efforts of christian benevolence and wisdom, that mark the present age, use their influence to enlarge the list of our subscribers, and thus extend the religious intelligence which gladdens and animates their own minds.

Those persons, who have given us their patronage he past year and, all who have acted as agents or used their influence to extend the circulation of the Luminary, will please to except our thanks, and may be assured that we shall redouble our efforts to deserve their approbation and support for the year to come.

Subscribers who are in arrears, are again reminded of their obligations to the publisher, and of the necessity of punctuality in their payments. Our expense for paper only is about *seventy-five dollars* a month. From this fact those, who take our paper, will see the justice and necessity of paying for it according to the terms of subscription.

"HINTS ON SLAVERY."

The two last numbers of these able pieces we insert in this week's paper, in order that they may all be included in this volume. The subject, on which they treat, is a delicate, and difficult one to handle. To the discussion of it in these essays the reader will at once perceive that no ordinary talents and learning have been put in requisition. While the manner of conducting the inquiry is free and manly, it is temperate and sufficiently guarded. The vast importance of the subject, and the lucid and forcible style of these pieces, should recommend them to the careful and candid perusal of every man. Let every one read and then judge.

MR. FRELINGHUYSEN'S SPEECH.

This speech occupies the whole of our last page.—We are glad that the gifted powers of this honorable senator were consecrated to the open and manly support of the claims of the christian Sabbath. It is to be lamented that in the legislative council of this highly favoured christian nation, so few should be found ready to acknowledge and honour the Sabbath in all the departments of government under their controul. This speech is creditable to Mr. Frelinghuysen as a man of talents and of christian integrity.

He refutes the idle slander, so industriously circulated, that the petitioners are seeking a union between church and state, and shows the futility of the argument for the present law on the ground of expediency and necessity. In answer to the considerations and reasons urged by the memorialists for a change of the law requiring the violation of the Sabbath, we have seen from Congress no semblance of a reply except Col. Johnson's Report, which we have before noticed Still the feelings of the majority of Congress in regard to the subject, were indicated with sufficient plainness not to be misunderstood. We however repeat the sentiment which we have before expressed, that this subject will bear discussion and the closest investigation. The more light there is thrown upon it, the better it will appear. The phantoms and hideous spectres, which are seen only in the dark, will gradually disappear as the light of truth shines with increasing brightness.

INSTALLATION.

Philo, in his second number, which we publish today, says, "he does not see how the ceremony of installation can impart any efficacy or validity to the ministrations of a preacher." This ceremony doubtless is not absolutely necessary to the "validity" of his ministrations. but we conceive that it may have an important bearing on their "efficacy." Whatever may tend more deeply to impress on the preacher and on his people a sense of the solemnity and importance of their mutual engagements, must of course naturally operate as a motive to a more faithful and conscientious discharge of their relative duties. The engagements entered into on such occasions by a pastor and a congregation are not to be regarded as a mere *bargain*—an ordinary *compact*, by which the one party is bound to render certain *services*, and the other to pay a certain *compensation*. Other obligations, and of a nature peculiar to a relation instituted between the parties, are entered into by them. By the ceremony of installation these obligations are set forth and acknowledged in a public and solemn manner.

If we look at the practice of mankind in other similar cases of a secular nature, we must be struck with the propriety of a preacher's being publicly and formally inducted into his pastoral office. Where this ceremony has been uniformly and properly observed, we believe it has been attended with the happiest effects.

The occasion certainly affords an opportunity for the exhibition and enforcement of some of the most important duties of pastors and churches; and the whole scene is calculated to make a most favourable impression on the minds of all present.

We merely throw out these remarks for consideration as to the expediency and utility of the installation ceremony. We think the connexion between pastors and churches is becoming too much of a *secular character*, and we deprecate the idea of having a practice, which has in the best constituted, and most flourishing churches given solemnity and spiritual interest to this relation, go into final disuse.

KENTUCKY BIBLE SOCIETY.

The Board of Managers of this Society in April last passed a resolution to pay the expense of transportation and take charge of Bibles from the Parent Society at New-York to the amount of $5,000, if that Society should see fit to send them Bibles on such terms. The Parent Society has accepted the offer and forwarded on $5,000 worth, amounting to about 10,000 volumes. Information has been received that they arrived at New-Orleans on the 7th inst. and would be immediately sent on to Louisville.

These books will be held in deposit by the Society to be sold to individuals at *the first cost* at the Depository of the Parent Society in New-York. It is often the case that auxiliaries and small associations send on their money to New-York to obtain Bibles, which are sent to them across the mountains at the expense of perhaps thirteen per cent. To all societies and individuals in this state, who wish to procures Bibles on the cheapest terms, we would suggest the advantage of sending to the Depository of the state society in this town. Here the books can be obtained at the same rate as at New-York, without any charge for transportation and in much less time.

It is desirable and important that Bibles should be paid for when ordered, as it will enable the state society to keep on hand a constant supply. The funds of this society are to be employed principally in paying the carriage of Books, so as to furnish them here *at first cost*, and in employing agents to distribute Bibles.

Mr. Luther Stephens, has charge of the Depository, to whom all orders and communications may be addressed.

DANVILLE BIBLE SOCIETY.

Last week the Rev. Dr. Blackburn, in behalf of the Danville Bible Society made arrangements with the managers of the Kentucky Bible Society to supply them with 1,500 copies.

The Danville Society have resolved to explore & furnish with Bibles, the seven following counties, Rockcastle, Laurel, Pulaski, Casey, Russel, Wayne and Whitley. To perform this business they have engaged fourteen or fifteen young men, members of Danville College, who will spend their approaching vacation in this manner. It is a noble undertaking. We cannot conceive that any reasonable people will be disposed to oppose or thwart them in this generous enterprise. The object is entirely free from all objections and semblance of objections that may be attached to the operations of some other societies. In this there is nothing sectarian. The common English Bible *without note or comment, or alteration*, is sold at the very cheapest rate to such as are willing to purchase, or given to such as are willing to receive it, but are not able to buy. The advantage of this system of employing agents is, that it carries the Bible to *every family* in a county, and ascertains to a certainty what number is supplied and what number is not. We hope that all christian people and all friendly to the distribution of the Bible will favour and assist these young men in this worthy undertaking.

TEMPERANCE CAUSE IN SCOTLAND.

The temperance cause is making rapid progress in Scotland. On the 8th of March a meeting was held in Glasgow, at which the Rev. Mr. Fraser, of New-York, gave an account of the origin, plan, and success of Temperance Societies in America. He was followed by Professor Edgar, of Dublin, the Irish apostle of temperance, and by the Rev. Mr. Beatti. The meeting was crowded to overflowing, and another meeting was appointed to be held the next day for the accommodation of gentlemen who were unable to gain admittance. On the 22d of March, Mr. Fraser preached on the subject of temperance, before a meeting of the Glasgow Temperance Society. From the report of this Society, it appeared that they had already circulated 130,000 Tracts, that Societies had been formed in various parts of Scotland, containing in all not less than 1,400 members, and of these not less than 120 had formerly been intemperate. The effort was just commenced and it was expected that the number would be doubled in a few weeks. Two meetings were subsequently held, both of which were addressed by Mr. Fraser.—*N. Y. Obs.*

TEMPERANCE MEETING IN MONTREAL.

On the evening of the 30th ult. after the ordination of the Rev. Mr. Perkins, a meeting was held in the American Presbyterian Church in Montreal, addresses were delivered on the subject of temperance, by Mr. Ludlow, and Dr. Cox of New-York. "This meeting," says the Montreal Courant, "was very numerously attended, and the addresses, which were not closed till half-past nine o'clock, were attentively listened to, and from what we have heard, they have had a very salutary effect in giving a proper tone to public sentiment on this important subject."—*Ib.*

THE SCHOOL OF MORALS.

We see frequent accounts of riots, assaults and batteries, robberies, &c. at theatrical exhibitions, and we believe these things are so common that the precaution is generally used to have police officers present in case of disturbance. Strange that the reforming tendency of theatres has not rendered such attendance unnecessary! Suppose that at religious meetings the officers of justice should, as matter of course, be called upon to attend to keep the peace. We think if this were the case, that they would hardly be thought to be very beneficial to the community—not very conducive to morality—perhaps not even tolerated.—*Roch. Obs.*

SUMMARY.

FIRE IN NASHVILLE.—On the night of the 18th inst. the City Hotel of Nashville was completely destroyed by fire. This large and elegant building, the ornament and pride of the town, was erected at an expense of about forty thousand dollars. It belonged to the United States Bank, and was not insured. The occupant, Capt. James Edmonson, formerly of Louisville, succeeded in saving most of his furniture.

How the fire originated is not certainly known, but supposed to have been communicated by accident or carelessness.

THE SALEM MURDER.—The murderers of Captain White have at length been discovered. A short time since, it seems, a letter was received at the Salem Post Office directed to Joseph Knapp, written by one Palmer, demanding $250 to be sent him by mail to the post office at Prospect, Maine, and threatening a disclosure of a transaction that would "harrow up his soul" in case of refusal. This letter was providentially delivered to Jos. Knapp, Sen., who handed it to the committee of vigilance. This committee directed a letter to the writer, with $50 enclosed, and having sent a constable one day in advance, to be present at the office in Prospect when it was delivered, succeeded in arresting Palmer, who then stated that he knew the persons concerned in the murder, and among others named Capt. Jos. J. Knapp, Jun., and Capt. John F. Knapp, masters of vessels, and *sons* of Jos. Knapp, Sen., into whose hands Palmer's letter had fallen. They were both arrested at Wendham, and the former has since made full confession of his guilt. The following particulars are from the Salem Observer:

Some months since Joseph J. Knapp, Jun., who married the grand niece of Captain White, and the daughter of his housekeeper, stated a hypothetical case to a lawyer, and from him understood that if Captain White died intestate, his mother-in-law, as the sole representative of Captain White's sister, would inherit half the estate, all the other heirs at law being representatives of Capt. White's brother. In order to effect this object, Knapp proposed to his brother John F. Knapp, to murder Capt. White. His brother replied that he would not do it himself, but he knew who would; he would get Richard Crowinshield, Jun. R. Crowinshield, Jun. was employed for that object, by John F. Knapp, at his brother's request, and was to receive, we understand, $1,000 for accomplishing the object.

On Friday, 2d of April, J. J. Knapp, Jun. went into Captain White's Chamber, and took from the iron chest a will, which he supposed to be Captain W.'s last will, carried it to Wenham, and kept it in his possession until he heard of Captain W.'s death, and then destroyed it. On the same day he procured the will, he unbarred the window shutter and unscrewed the window, by which Crowinshield entered. Knapp returned to Wenham the same day, and did not return to Salem again until the murder was committed. The murder was committed by Crowinshield alone. He alone was in the house. It was effected by a dirk, and by a bludgeon of hickory, with a large head loaded with lead. The murder was committed about twenty minutes past ten o'clock. The day after the murder, J. F. Knapp and Crowinshield rode to Wenham, where J. J. Knapp, Jun. gave C. all the money he then had, being one hundred five franc pieces, at which time Crowinshield stated to him the manner in which the murder was accomplished. J. J. Knapp, Jun. acknowledges himself the author of several infamous anonymous letters, which have been sent to the Hon. Stephen White and the Committee of Vigilance, since the murder. We do not learn that K. implicates any other individuals but R. Crowinshield, Jun., and his own brother.

SALEM MURDER.—Richard Crowinshield, the man, who perpetrated the murder of Mr. White, hung himself in prison on the 19th inst. He accomplished his object by tying together three handkerchiefs, and fastened them to the grate of his cell. About 20 minutes before he was discovered to be hanging he was overheard by the guard, talking with his brother George, who was confined in an adjoining cell. He left two letters just written, one to his father, the other to his brother, bidding them adieu. In the latter he remarks on *the shortness of the career of vice, however prosperous it may appear at first*, and warns all young people to be admonished by his fate. He was 26 years of age.

The Rev. Joel S. Bacon has been appointed President of Georgetown College, the Rev. Mr. Chase having declined the appointment.

A suit has been commenced to recover to the Episcopal church, the glebe lands in Virginia, confiscated years ago, to the counties.

The Managers of the late fair at Charlottesville, Va. have forwarded by the Rev. Mr. Bowman, the sum of $500 as a donation to the American Colonization Society.

Mr. Garrison, the late editor of the Genius of Universal Emancipation, after being confined forty-nine days in the prison of Baltimore, has been liberated by the liberality of Arthur Tappan, Esq. of New-York. Mr. G. was fined $50 and sentenced to pay $100 costs, for an alleged libellous paragraph respecting a merchant engaged in what has been termed the domestic slave trade.

The Rev. Mr. Stewart, late missionary at the Sandwich Islands, arrived at New-York, on the 8th inst. in the United States' ship Vincennes, of which vessel he is Chaplain.

A Sacramental meeting, beginning on the Saturday before, will, the Lord willing, take place at Hopewell Meeting House, on the Second Sabbath in July. Ministers, Hall, Trotter and Harrison, are expected to attend.

MARRIED,

On the 22d inst. by the Rev. N. H. Hall, Mr. JOHN H. RANDOLPH, to Miss NANCY TODD MOORE, both of this county.

OBITUARY.

DIED—In the State of Illinois, Col. ABNER FIELD, formerly of Jefferson county, Kentucky, and at the time of his decease, Treasurer of that State.

Another Revolutionary Soldier gone.—Departed this life at his residence in Bourbon County, on Saturday the 12th inst. Mr. BENJAMIN KENDRICK, Sr. in the 73d year of his age.

—— In Danville, Ky. on Friday, the 25th inst. Dr. EPHRAIM M'DOWELL, one of our oldest citizens, in the 59th year of his age, after a violent illness of two weeks. He was well known throughout this and the adjoining states as a skillful and successful Surgeon; having performed several difficult operations with success that experienced Surgeons shrunk from and turned over to his hands.—The loss of his professional services will be felt by the community. He was an affectionate husband a kind father, a good neighbour, a worthy citizen and a devoted friend. His family is large and his friends numerous, who deeply deplore his loss.—*Olive Branch.*

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.

Lexington, Ky. June 29, 1830.

FRANKLIN

FEMALE SEMINARY.

THE second session will commence on Monday, the 12th day of July. The subscriber intending to make this a permanent Institution, contemplates enlarging it after the next session, so as to embrace a complete course of female education, should his patronage justify it. Believing that the course of female education is generally too superficial—and that too great a proportion of time and attention is devoted to the ornamental branches—he intends embracing in the course of instruction several of the exact sciences. The course will at present include the following branches, viz:

FIRST CLASS—Reading, Writing, Spelling, with definitions, English Grammar, Mental Arithmetic Elements of Geography, &c.

SECOND CLASS—Geography, Arithmetic, and Grammar, continued, History, Rhetoric, Logic and Compositions.

THIRD CLASS—Astronomy and the use of the Globes, Natural Philosophy, Chemistry, Moral and Intellectual Philosophy, Natural Theology, Projection of Maps, and Compositions. To which will be added at the option of parents, Descriptive Geometry, Algebra, Trigonometry, Heights and Distances, Surveying, Navigation, &c.

A first rate pair of Globes and some other apparatus, have been procured, to which additions will be made as circumstances may require. As the most approved books will be adopted in this institution, it is expected that parents will furnish such as may be recommended.

TERMS.

The First and Second Classes, $12; Third Class, $15, per session of five months—payable quarterly in advance. No deduction will be made until the expiration of the first quarter; and no pupil will be received for less than a quarter. WM. D. YOUNG.

Frankfort, June 19th, 1830.—51-6t.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY, OR PILGRIM'S MUSICAL COMPANION, bound in a superior style.

Lex. Ky. June 2d, 1830.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, ayable within the year,—or *Two Dollars*, if aid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Advertisements inserted at the usual rates.

*** All communications must be post paid

SPEECH

OF MR. FRELINGHUYSEN

ON SABBATH MAILS.

The following is the speech of Mr. Frelinghuysen, on his resolution concerning Sabbath Mails, in the Senate of the United States, May 8, 1830.

PREAMBLE AND RESOLUTION.

The Sabbath is justly regarded as a divine institution, closely connected with individual and national prosperity; no legislature can rightfully reject its claims; and although the Congress of the United States, from the peculiar and limited constitution of the General Government, cannot by law enforce its observance; yet, as they should not, by positively legislation, encroach upon the sacredness of this day, or weaken its authority in the estimation of the people; therefore, it is

Resolved, That the committee on the post office and post-roads be instructed to report a bill, repealing so much of the act on the regulation of post-offices as requires the delivery of letters, packets, and papers on the Sabbath; and further to prohibit the transportation of the mail on that day.

Mr. President—I have presented this resolution to the Senate, not only in the hope that we may consider and respect the claims of the Sabbath, but also that an occasion may be afforded of disabusing the public, in regard to the object of the memorialists.

When it was proposed to our fellow citizens, during the last Congress, respectfully to petition for a repeal of the law which required the transportation of the mail and the opening of post-offices on Sunday, it produced a spontaneous, cordial, and unexampled concert and co-operation, from one limit of the Union to the other.—Thousands of our constitutents, who would abhor all religious tests and ecclesiastial domination, sent up their request that a profanation of the Sabbath, as destructive of our temporal prosperity as it was offensive to God, might be repressed. Sir, it was a noble tribute to the just claims of a day held sacred by all Christian men. It was a nation's voice, speaking on a subject deeply involving its best interests. I could wish that the plea had been regarded, and at least rightly apprehended. The petitioners would not have been charged with the design of uniting church and state, in any dangerous alliance, had their motives been justly appreciated, or their language distinctly understood. In looking over the memorials that have loaded your tables for the last and present sessions, I find among them the first names of our country. The principal merchants in all our important cities, judges, jurists, and legislators, the farmer, manufacturer, and mechanic, of every denomination, have combined a weight of influence, and respectability of testimony, on the sacred authority of this holy day, as honourable to them as it should be persuasive and prevalent with us.

The honorable committee of the House of Representatives, to whom these memorials had been referred, in their report made on the 3d of February, 1820, observe: "It is believed that the history of legislation in this country affords no instance in which a stronger expression has been made, if regard be had to the numbers, the wealth, or the intelligence of the petitioners."

Sir, what has wrought so sudden and singular a revolution in the public mind, if such indeed be the case? Whence has arisen this clamorous opposition to an object that so lately seemed to draw to itself such universal and popular approbation? When we open the volumes of remonstrances against the interference of government to prevent its own violations of the Sabbath, but one prominent cause is urgent. It is gravely asserted that the petitioners are striving to bring into the operations of our government an ecclesiastical dominion, to lord it over the consciences of men, and to encroach upon the rights and freedom of religious belief and opinion. Sir, it is due to all parties, as well as to ourselves, to examine this charge, in the spirit of candor, divested of all prejudice, and with a single, sincere desire that the truth may be known.

The men who have presented their respectful memorials to the Congress, are not among those that have ever been friendly to either civil or ecclesiastical bondage. I have traced among them the names of many illustrious worthies of our revolution. They seem to have rejoiced in an occasion that would bear their public testimony to the authority of the Christian Sabbath. Moreover, when we seek for the proof of this ungracious charge, we find that instead of desiring any inroad to be made upon the rights of conscience, the manifest design of the memorialists has been to increase the entrenchments around those high interests. They saw in this act of Congress, beside other exceptionable features, a direct invasion of religious liberty; that, whilst it left all others tranquil, it attacked the principles of every Postmaster in the land, with all the multitudes of clerks, assistants, messengers, and mail carriers, and commanded them to disregard the divine authority, and the legislation of almost every state, and to make the Sabbath a day of business, and of distracting servile labor.—And without disturbing in the least degree the opinions or creed of any body of Christians, Congress was besought to repeal a statute thus adverse to individual privilege and public welfare. The truth is, Mr. President, the whole spirit and scope of these applications have been tortured from their obvious intention; as I hope to show to every member of the Senate.

The eleventh section of the act of Congress regulating the post-office department, requires that "Post-masters shall, *on every day of the week*, keep open their post-offices, for the delivery of letters, packets, and papers, at all reasonable hours." No other statute of similar requirement can be found in our civil or criminal code. It is an anomaly in our legislation. In all our public laws beside, we perceive a very commendable concern for the sanctity of the Sabbath. And when we recur to their provisions, we shall be furnished with a conclusive reply to the objection, that is derived from a diversity of sentiment, on the proper season that should be devoted to religious duties. Our predecessors have acted upon a true republican principle, that the feelings and opinions of the majority were to be consulted. And when a collision might arise, inasmuch as only one day could be thus appropriated, they wisely determined, in accordance with the sentiments of at least nine-tenths of the people, that the first day of the week should be the Sabbath of our government.

This public recognition is accorded to the Sabbath in our federal constitution.—The President of the United States, in the discharge of the high functions of his legislative department, is expressly relieved from all embarrassment on Sunday. The business of the Supreme Court, the highest judicial tribunal of the country, is by law directed to suspend its session on Sunday. Both Houses of Congress, the Offices of the State, Treasury, War and Navy departments, are all closed on Sunday. And all the States of the Union, I believe, (twenty-three of them certainly,) by explicit legislative enactments, acknowledge and declare the religious authority of Sunday.

Sir, these State laws do not merely notice this day, but require in terms its religious observance, and prohibit its profanations under proper penalties. And yet these regulations may be assailed with equal propriety as the resolution I have submitted.

A brief allusion to the course of public enactments by the States, will fully illustrate the high consideration that has been devoted to the Sabbath, as a portion of time which duty, sound policy, and our best interests require, should be set apart for religious service and moral improvement. I have selected two or three cases only; not that they are the strongest, but because they present a fair estimate of the views that have been entertained by the different legislatures of the Union. In the States of Georgia and North-Carolina, so decided was the piety of their statesmen, that they not only prohibited the profanation, but required the observance of the Sabbath. Pursuing our researches into the legislation of all the old thirteen States, and most of the new Western States, sections of a kindred spirit are found to be incorporated into their systems of laws. Sir, this forms a most grateful testimonial, that refutes all the outcry of "sectional conspiracies" and "unhallow combinations." It exhibits a full, harmonious and honorable commentary upon the great political truth, that a free people can perserve their liberties through moral influences alone; and that to cherish these, a Sabbath is vitally indispensable. Permit me, Mr. President, before I dismiss this part of the subject, to give an extract from a public law of the Territory of Michigan, adopted on the 15th of May, 1820; it is the preamble to "an act to enforce the observance of the Sabbath." I deem it important, for the sound principles and practical wisdom which it combines. The extract follows: "Considering that in every community, some portion of time ought to be set apart for relaxation from worldly cares and employments, and devoted to the social worship of Almighty God, and the attainment of religious and moral instruction; which are in the highest degree promotive of the peace, happiness and prosperity of a people; and whereas the first day of the week, commonly denominated the Sabbath, has at all times among Christians in general been devoted to these important purposes," &c., therefore, it is by that act ordained, "that the first day of the week shall be kept and observed by the good people of the Territory, as a Sabbath, holy day, or day of rest from all secular labor and employments." I cannot forbear to remark, sir, that such indications of correct sentiment are heard by us with peculiar satisfaction, as coming from our territorial districts. They are the best pledges that could be given of the stability and prosperity of the rising communities on our borders.

The example of the old world also pleads powerfully on behalf of this sacred institution. London, with all its wealth, business and enterprise, regards the Sabbath. No mail is opened or closed on this day.—And although there is probably five times the commerce between London and Liverpool, as between New-York and Philadelphia, no mail leaves the metropolis for Liverpool between Saturday evening and Monday evening; and the mercantile classes of these populous communities make no complaint of this interruption.—No, sir. They rejoice at the relief and refreshment from the toils of worldly business; that one day in seven there may be a pause in the anxieties of eager speculation; and that even the rage of selfish cupidity is compelled to suspend its pursuits. Now sir, in this review of the case, it must appear a most singular prejudice that is now excited and raised against all efforts to restore our national legislation to a consistency with its own principles, so often avowed. It is as absurd as it is unjust. Every State of the Union has, from its very origin, preserved just such a connexion between church and state as is now deprecated, and by means much more vigorous than the repeal of this offensive section. They have fixed the day; they have enjoined its observance; they have specified and prohibited its profanations in particular details, and annexed the sanctions of legal penalties; and yet, after all this, when Congress are respectfully requested to be passive, and not to command its violation, but to leave the Sabbath alone, the note of alarm is sounded, (and many good men are deluded by it,) that some dangerous conspiracy is meditated against the freedom of conscience.

This charge perhaps deserves a more particular examination. If it be meant to impute to the petitioners a desire, that the government should establish a particular system of religious doctrines, to form a national creed; that it should erect an ecclesiastical council to adjust all differences in opinion, no complaint was ever more unfounded. But if it amounts merely to the imputation of an earnest wish, that the whole conduct of the nation, in the administration of its laws, and the transaction of its business, should be conformed to Christian principles; that our rulers might acknowledge their obligations to the Supreme Ruler of the universe, respect his laws and legislate in his fear, the charge is true, sir, every word of it. And is this a dangerous union of church and state? Does the expression of such pure and exalted sentiments, in these memorials, deserved to be driven from your doors, and put aside with the traitorous purposes and evil deeds of "Cataline, Judas, and Arnold?" Sir, this unfounded implication of the motives of the petitioners may become the watchword and apology for all manner of wickedness. Men may be guilty of blasphemy, drunkenness and murder, and when you approach them with the language of rebuke or admonition, they may, behind this shield, turn to you with the cry of "fanaticism," that you wish to bring religion into matters of civil concern. They may tell you that it is far better for her to move in her own proper and appropriate sphere, "better to be locked up in a man's own bosom," and not become a busy body in other men's matters. Sir, why may not individuals as well as states? when did the latter obtain exemption from the claims of religion. The same page that proclaims condemnation to the sinner, also declares, "the nation that will not serve God shall perish." Congress are not asked to legislate into existence the precepts of piety. No, sir, these are enacted already; they can never be repealed; and it is a most dangerous and destructive delusion to suppose that although as individuals and families, we are bound to respect the principles of religion, yet when we assume the character of states and nations they cease to exert any legitimate influence. Such was not the political faith of the father of his country. Washington loved to cherish that connexion between church and state which led to universal public and private virtue. And this result, he deeply realized, could flow alone from the prevalence of religious principle. Hear his forcible illustration of it, in his last counsels given to his country, in his farewell address of 1796: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." The reflection and experience of this illustrious man convinced him, that all attempts at sustaining a moral community, without founding its principles upon religious obligation, would be utterly vain and fruitless. He clearly perceived that without this, morality had no vital principle, and would be a mere sounding brass to amuse the ear, but would exert no salutary restraint upon the conduct of men. Sir, he made the connexion of religion with morality, the basis of all true patriotism. Let us ponder his admonition and pursue his counsels.

I trust that I have shown, upon the most satisfactory human authority, and by the almost universal consent of this great community, that the first day of the week is a consecrated portion of time: that so far as the laws of the country can have efficacy, in any case, they have effectually established the Sabbath day, as a day of rest from labor. Now, sir, I hope that the argument for its preservation will not be impaired by showing that the dictates of policy and the sanction of religion alike maintain its importance. I insist, with deference, that the reasons which have been suggested for Sabbath mails are not satisfactory. Sir, it is said that the discontinuance of them would induce private expresses on that day, and that this would only increase the evil. This graduating of moral evils forms but a miserable apology. I ask, what have we to do with the probable increase or diminution of vicious or criminal practices amongst individuals, in a simple inquiry, whether we shall, as a Christian people, acknowledge or preserve a Sabbath; whether we shall, by our own conduct, countenance an institution of most salutary tendencies, or by our example break down its authority and rob it of all its energies? Let us do right and leave the consequence of personal violations of duty to those who may dare to encounter them. But, sir, private expresses are subject to state laws, and would be controlled by their authority; while your mail stages claim an exemption, (a doubtful one, certainly,) that is not reached by state prohibitions. Moreover, the example of the general government is far more demoralizing than scores of private messengers. It goes down to the people with all the weight of authority, and exerts a tremendous influence.

Mr. President, our constitutents look up here for correct moral lessons; they wait to hear of laws that will terrify the evil doer; that will cherish those great interests of religion and morality, which Washington instructed them to regard as the only sure foundations of political prosperity; and what, sir, will be their emotions, when they learn that this august body rejects their supplications, and decrees that servile and worldly labor *shall be done on every day of the week*, the commands of God to the contrary notwithstanding? Every good man will hang his head in despondency; infidelity will ring her triumphs, and the cause of God and the country severely suffer in the discomfiture. Therefore, I have contended, that if we must witness the violations of the Sabbath, let the guilt of them rest upon individuals, but let the government be clear.

All these state regulations would be quickened into active enforcement by your example. You have hitherto paralyzed their influence, and many of them are become lifeless enactments. But should we speak out firmly; should we arrest our own profanation, it would awaken vigilance in all state governments, and we might hope very soon to behold our whole country in the enjoyment of a tranquil Sabbath.

Again, sir, the plea has been made, that if the mail should be stopped every Sabbath day, the transmission of earlier information by other modes would be effected, to the injury of those who rely on the mail for advices. Why, sir, intelligence is communicated now by expresses, with far greater despatch than by your conveyance, and will continue to be so whenever the occasion calls for extraordinary rapidity. Recollect the speed of the late message. It flew as on the wings of the wind; it laughed at the progress of your mail. This is an objection, therefore, without any foundation in fact. But suppose it true; I wait for the evidence that any earlier information thus obtained ever contributes to the welfare of the merchant or manufacturer. No, sir, I believe it to be blighted with a curse on its way, which, whether seen or not, actually and certainly attends it. Let it be granted that the suspension of our business on the Sabbath would diminish the amount of our profits, in proportion to the alledged loss of time; a very interesting question still remains to be solved,—Will this be in any sense calamitous? I think not, sir. Let the benefits on the other side be calculated. What shall we have in exchange? In the first place the satisfaction of a peaceful conscience; a treasure not to be purchased or redeemed with money. In the second place, we shall possess a moral excellence as a people, a thousand fold more valuable than all the wealth and splendors of commercial greatness. Yes, Mr. President, grant me the intelligence, and integrity, the public and private virtue which the Sabbath will cherish and promote; give me the people that love the repose of this day; that honor the institutions of religion, and I will point my country to her best earthly hope in the hour of peril; to her surest stay and defence. I trust, sir, that we shall never graduate public worth by dollars and cents. Let us, by arresting this national profanation, reject the miserable pelf that is amassed by labor pursued on a violated Sabbath.

It may be inquired wherefore it is that our citizens have remained so long quiet on this subject. You are aware, sir, that unavailing efforts have been heretofore made. But the evils have become more palpable in later years. The rapid increase of our population; the emergencies of business; the rush of trade in all its various branches, with the facilities of intercourse, have multiplied the encroachments on the Sabbath to such alarming extent, that unless some check be interposed there is good reason to fear we shall in a very few years remember this day only in the melancholy spectacle of its universal desecration. Sir, this day is the ægis of a republican and free people. It will be an era of portentous import. It is the poor man's friend. It elevates him and his family, by promoting decency of manners, neatness, and order. It is the only time which the necessities of his condition and the constitution of society spare to him for rest and reflection; and hence every inroad upon its sacredness is a direct attack upon his best privilege. I believe, sir, that the grand adversary of our race, could he be permitted to select the single object, would strike the blow at this divine institution. He would say, resign to me this great moral lever, let my votaries drive on the pursuits of business, the schemes of enterprise and ambition, without interruption; let there be no time for man to reflect, to gather in his thoughts, to review his life, or to consider his origin and his destiny, and I desire no more

Mr. President, the Sabbath was made for man, not to be contemned and forgotten; the constitution of his nature requires just such a season. It is identified with his pursuits and his moral tendencies. God has ordained it in infinite benevolence. The reason for its institution, as recorded in his word, was his own example. It began with creation. The first week of time was blessed with a Sabbath. The garden of Eden would not have smiled in all its loveliness, had not the light of this day shone upon it. Blot it out, and the hope of the world is extinguished. When the whirlwind raged in France, how was it, sir? They could not carry their measures of ferocity and blood, while this last palladium of virtue remained. Desolation seemed to pause in its course, its waves almost subsided; when the sprit of evil struck this hallowed day from the calendar, and enacted a decade to the Goddess of Reason, after which the besom swept all before it.

Our own experience must satisfy us that it is essential to the welfare of our condition. Put the mind to any action of its powers, let its energies be exerted incessantly, with no season for abstraction and repose, and it would very soon sink under a task so hostile to its nature; it would wear out in such hard service. So let the pursuits of business constantly engage our speculations, and the whole year become one unvaried calculation of profit and loss, with no Sabbath to open an hour for the return of higher and noble feelings, and the heart would become the victim of a cold and debasing selfishness, and have no greater susceptibility than the nether millstone. And if in matters that are lawful, such consequences would issue, what will be the results of a constant unbroken progression in vice. Sir, I tremble at the prospect for my country. If this barrier against the augmenting flood of evil be prostrated, all your penalties and prisons will oppose an utterly inefficient check. Irreligion will attain to a magnitude and hardihood that will scorn the restraints of your laws. Law, sir! of what avail can this be against the corrupted sentiment of a whole people? Let us weigh the interesting truth, that a free people can only flourish under the control of moral causes: and it is the Sabbath which gives vigor, and energy, and stability to these causes. The nation expects that the standard of sound principles will be raised here. Let us give it a commanding elevation. Let its tone be lofty. It is in this way we should expect to excite the enthusiasm of patriotism, or any other virtue. When we would awaken in our youth the spirit of literary emulation, we spread out to their vision a rugged path and a difficult ascent, and raise the prize of fame high above the reach of any pursuit, but an ardent, laborious, and vigorous reach of effort. If we would enkindle the love of country, we do not humble her claims to a miserable posture, just above downright indifference, but we point to a devoted Leonidas, and the brightest names of the scroll, and thus urge our youth onward and upward. Let us, then, sir, be as wise and faithful in the cultivation of sound moral principles.

Mr. President, I firmly believe that the repeal of this single section, and the suspension of the mail, would exert the happiest influence. It would call up public attention. It would present the claims of the Sabbath with such force of interest and weight of influence, as would, I hope, establish and perpetuate it as an effective defence around our free institutions. The mail arrested, and the post-office closed on Sunday! by the solemn authority of Congress. Who can fail to perceive the noble impulse that would be given. Sir, this would correct all false and degrading estimates of this sacred day, it would almost of itself form a public sentiment. The floods of vice and infidelity would be stayed in their course.—Such high example would silence the cavils of the profane. And this, as I understand it, is the true, old-fashioned way to popularity. It is not that sickly principle, which flatters public vices, and connives at national sins, but which, in the purity of its purposes, dares to rebuke them, and by wise and wholesome measures to correct them.

Suffer me to urge, as a further motive, the tendency of our example in its influence upon the kingdoms of the old world. We have been greatly useful to them in the illustrations furnished by our history of the principles of civil liberty. The mass of their people begin to understand the true object of government. Until our political career commenced, power had long taught its subjects that this was a mysterious machinery, to be approached by no vulgar hand, and crutinized by no common eye. We have broken the spell for them, and men have learned the value of freedom. We have taught them that personal liberty, security, and property are inalienable rights, that are to be protected and cherished, but which cannot be impaired or destroyed by human governments. They are prepared to receive from us instructive examples on the efficacy of a sound moral code in sustaining these interests.

I am persuaded that we shall not be deterred by the absurd imputation of a design to tyrannize over the consciences and rights of men. Sir, this charge is most unseasonable in an age of greater moral and intellectual light than the world has ever seen. It is, indeed, a strange engine of oppression. In all past time, to hold men in bondage, it was found necessary to keep them in ignorance: but here is "a dangerous party," which some affect to fear, that none but tyrants have ever dreaded before. A party whose labors are spreading the means of general information; whose philanthropy is engaged in enlightening the ignorant and reclaiming the deluded, whose charities have penetrated the abodes of the convict and opened a ray of hope even to *him;* and such men are assailed and summoned to a defence of such conduct. I will not attempt the serious refutation of a groundless charge. I dismiss it, with this bare statement of its character.

I ask for the demonstration of a fair experiment,—this we can make without harm. Many of our constitutents, (and they are, permit me to say, among the best friends and purest patriots of the country,) believe that such a consecration of this day is fraught with signal blessings to all our interests, as a free people. They are a part of this nation, whose opinions upon any other subject would be respected. Grant them a practical exposition of their principles, and whenever we shall have suffered by a repeal of this offensive law, when it shall be seen that it has been in any degree disastrous to our public or individual prosperity, we may return to the practice of impiety, and proclaim abroad, that for a Christian people to regard the authority of God, and the repose of his Sabbath is shown to be an injurious and unprofitable service.